

# THE PACIFIC



Volume LII.

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Number 34.

## Our Daily Bread.

NINA ELLEN RICE.

Thine is the earth with fullness stored,  
Thine is the sunshine, Thine the rain,  
And Thine the fields of waving grain.  
Like children at our father's board,  
Knowing for us the table spread,  
Freely our needs we shall obtain,  
We trusting ask, nor ask in vain,  
"Give us this day our daily bread."

We covet not another's share;  
Assured Thy wisdom will bestow  
What each one needs to make him grow  
Up to Thy stature, strong and fair.  
We stand not in another's stead;  
Each other's needs we cannot know;  
But Thou art just and wise; and so  
"Give us this day our daily bread."

Measure our portion day by day,  
Our needed food from out the sky,  
For, if we seek to lay it by,  
The heavenly manna will decay.  
By Thee alone in safety fed,  
We surfeit not, nor starve and die.  
Thou hear'st the ravens when they cry,  
"Give us this day our daily bread."

The Bread of Life our spirits crave,  
On this world's sweets we pine away,  
For such our hunger cannot stay.  
To make us whole and strong and brave;  
Feed us as are Thine angels fed—  
Sweet, wholesome food from day to day.  
Be Thou our portion, Lord, we pray;  
"Give us this day our daily bread."

Claremont, Cal.



# THE PACIFIC

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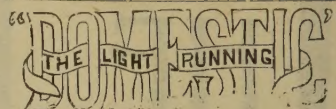
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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, August 21, 190

## The Religious Weekly and Other Weeklies.

Things wise and unwise are being said concerning the religious paper. The Portland Oregonian of recent date gave the surprising information that the New York Observer was about to be changed to a secular publication. No one else, not even the editors and proprietors of the Observer, knew of even the contemplation of any such change, nor of any good reasons for it. In that connection The Oregonian proceeded to discuss what it was pleased to call the "impending extinction of the religious weekly." This is in part what it said:

"What ails the religious weekly is just what ails the commercial weekly and the sporting weekly and the literary weekly. They are all too slow. The daily is the thing, partly because an event becomes ancient history in about three days, principally because all the news is in the daily and very little of it is in the weekly. The crying need of every class is information. If the man can find out at his breakfast table who was elected moderator of the General Assembly yesterday, and what wheat sold at, and whether Jeffries or Fitzsimmons was licked, and what the sale of autographs brought in London, he can fill in the arguments and fine writing to suit himself. There is very little left for the weekly journal to pick up on the newspaper harvest field after the daily has been along with its combined harvester and thresher and cleaned up the crop. What the daily records in brief, the Sunday expatiates upon in due length and illustration. No field of human activity, from the world-forming nursery down to the relatively unimportant sphere of the Government, is without its proper corner or ten-acre lot in the modern newspaper. The best that is going—fact, fiction, opinion or description—is on sale fresh every morning at not to exceed twenty cents a week. The religious weekly is an interesting relic of our imperfect earlier years, and without at least one copy of it no historical museum is complete."

The Oregonian is a daily paper—one of the cleanest and best. But it errs greatly in claiming that the daily meets either the wants or the needs of the people. A large and an increasing number of the most intelligent people do not find the daily meeting their needs, and they turn to the world-wide surveys in the weeklies and monthlies for that information which will keep them abreast of the times. It requires only a glance through the daily papers published in different parts of the country to show that not even the best of them give the valuable news and comment that appears in the best weekly and monthly reviews. A man who reads merely the Pacific Coast dailies is far from being informed as to important events and movements in other parts of the country. Notwithstanding the large amount of telegraphic matter therein, they fail often to give the really important and vital events and movements at a distance

from their place of publication. There is today in the great dailies a large amount of trivial and unimportant matter such as the statement in a leading San Francisco daily paper about the middle of last week that Mr. and Mrs. J. C. Breckenridge were looking for a flat. We presume that Mr. and Mrs. Breckenridge are very estimable society people, but we fail to see the value to the readers of the paper of that item of information.

At the best the daily paper, covering the ground that it must cover to attract people of all tastes and interests is very incomplete and unsatisfactory. Different interests and institutions have long realized that it was necessary for them for this reason, if for no other, to have their special representatives or organs. This is true as to the arts and sciences, in the different professions such as the medical and the legal, in education, in agriculture, in mining and trade, and in every department of the work of the world.

In such interests as we have named these papers specially devoted to those respective interests are regarded just as necessary and valuable at the present time as they have been in the past; and we see no indication of any change of estimate. Among the interests not distinctively named herein are those of the Christian church. The churches have felt in the past that their interests demanded more attention than could possibly be given them in the columns of the daily papers. They were right in so believing. They believe today that those interests demand such special representatives, and we fail to see any indication that they will not continue so to believe. Some of the religious weeklies, it is true, have had a hard row to hoe during recent years. So have some of the daily papers, and there have been consolidations and failures among dailies, as has been the case also in the field of the weeklies not religious. The advertising situation has changed. For good reasons persons who advertise largely have been seeking the columns of the dailies and the magazines. In the former they reach the people every day, and in the latter they cover a much wider territory and with much less detail than they can in the religious weeklies even when a large number is selected. It is not business to duplicate advertisements to much extent, and so the religious papers have suffered.

Then, too, there have been too many religious pa-



pers, and it has been evident for some time to the close observer that, sooner or later, some of them must go under.

We do not agree with the thought expressed in the article by Bystander in this week's issue of *The Pacific*, that the continued existence of the religious paper demands that it follow closely in the footsteps of *The Outlook* and *The Independent*. That would be, as he shows, to give up the religious paper to a great extent. *The Outlook* and *The Independent* stand today about half-way between the religious journal and the monthly magazine and review. To considerable extent *The Outlook* does each week what *The Review of Reviews* does each month. But *The Outlook* is just as far from meeting the large demands for religious journalism as is the daily paper. Together they do not meet either the need or the demand. Something different is needed, is demanded, is being furnished today and will continue to be furnished.

What now is the exact status of the religious weeklies? We do not find them in general tottering on the brink of extinction. *The Advance* (Congregational of Chicago) paid a small interest last year on its investment. The editor of *The Herald and Presbyter*, a paper published at Cincinnati in the interests of Presbyterians, said recently: "So far as our paper is concerned, it has as large opportunities and is as well sustained as it ever was." *The Congregationalist* is not making enough money to enable the Sunday-school and Publishing Society to pay in any short time from the profits, the purchase price; but it is more than paying its running expenses. A large editorial corps has good salaries; contributed articles are well paid for, and the paper is today what it has been for many years, a credit and a great help to Congregationalism and the church kingdom. Although not giving the attention which it once gave to the smaller items of church news, it is distinctively a religious paper—more denominational than interdenominational; is doing and can do far more for Congregationalism and the church kingdom than the weeklies which follow more closely the lines of the dailies and the monthlies. All have their field; all meet a need and a demand. And Bystander, to the contrary notwithstanding, the publication of *The Congregationalist* on the Pacific Coast would soon do away with *The Pacific*. *The New York Observer*, although not the valuable property that it was some years ago, is in good financial condition, as is also *The Interior* of Chicago. And taking the whole list of religious weeklies in the East we find from their utterances and from what we know otherwise concerning them that there is no disposition to "give up the ship," nor any good reasons for such a disposition. And here, in the newer and more limited field of the Pacific Coast, we find our brethren of the other denominations coming in such a manner to the support of the papers as to give them in the last two or three years a large increase in circulation. And here it should be noted that the papers having had the

largest increase are those that confine themselves almost exclusively to their own denominational matters—not having the broadness that *The Pacific* has. This, perhaps, will dispose of another of Bystander's conclusions, showing at least that other denominations are not wanting just what he may think Congregationalists to be wanting; and Bystander will admit doubtless that the wanting of something does not always imply a need of it; and being a preacher of the gospel he will, of course, recognize the duty sometimes of an effort to bring people to realize that there are needed by them some things which they do not want or desire.

But as to *The Pacific*, how goes the battle? *The Pacific* is better off today without a dollar of aid than it was five years ago with a subsidy of fourteen hundred. It is true that the profits of the present writer's interest in the printing business, which is carried on in connection with the paper go for the support of the paper instead of into his own pocket, and that this is a larger donation than one man without other income than the small one from the whole business should make permanently. Moreover, the burden of all the work is too heavy for one to carry very many years. Our plan of three and a half years ago has worked as we expected it to work, except as to the circulation of the paper. All that is needed now is some such help as was asked at the last meeting of the General Association, in order that the circulation may be built up, the pressure of the last three years removed somewhat, and the influence of the paper for good greatly augmented. We have faith to believe that this will be done. With the Presbyterians bewailing today the suspension of *The Occident*, and with the best of reasons for the belief that another Presbyterian paper will be published before six months roll around; with all the other denominations on the Coast pushing their papers right ahead the year through, we should regard ourselves as recreant to the interests of the kingdom in and through Congregationalism if we were to counsel anything else than hearty co-operation for the upbuilding of *The Pacific*. Religious journalism on the Coast has seen its worst days wherever the same attention is given to it as is given to other branches of the church work. Our experience leads us to say with all assurance that *The Pacific* can be put in a short period of time into hundreds more of the Congregational homes on the Coast and kept there if proper effort is made to that end. We shall not be stampeded by the daily papers, nor by the fears of any who may be faint-hearted, but shall continue to do our very best to make *The Pacific* a factor of importance for the upbuilding of the kingdom of the Master. The call is, as it has been for fifty-one years—"Forward."

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Three San Francisco clergymen receive salaries of \$5,000. They are the Revs. John Hemphill of Calvary Presbyterian church, Rev. George C. Adams of the First Congregational and F. W. Clappett of Trinity Episcopal. Rabbi Voorsanger's salary is \$7,500.



## The Religious World.

It is said that the Buddhist Temple at Sacramento looks more like a residence than a temple. The cost of the structure was about \$4,000. It was built by the Japanese, and is the first temple for the worship of Buddha to be erected in the United States.

Among the leading speakers at the Macatawa Assembly in Michigan this year is Professor R. R. Lloyd, formerly of Pacific Theological Seminary. This Assembly is under the auspices of the church of the Disciples of Christ; which is generally spoken of on this Coast as the Christian church.

In Edinburgh, Scotland, there are two noted Free church ministers by the name of Black and Whyte. The former accepts some of the advanced theological positions of the present, the latter is a conservative. A frequent remark in Edinburgh is: "Whyte paints them black in the morning and Black paints them white in the evening."

Writing in the New York Observer concerning educational and missionary problems in China, the Rev. Arthur H. Smith says that it is now more obvious than ever that the Chinese consider Confucianism to be in and of itself sufficient for all the needs of mankind, and that outside of those directly influenced by the Christian religion there is no perception of the imperative need of a reform in Chinese character, nor of the development of Chinese national conscience. As to the ceremonies connected with the tablet of Confucius, he says that there is a determination to adhere rigidly to the custom in all the educational institutions. The Chinese reason thus: "The custom is one sanctioned by past centuries. If it excludes Christians, so much the better. They are a semi-foreign and a disturbing element; make them conform or keep them out altogether." Although from a Christian standpoint the ceremonies are regarded as distinctly idolatrous, Dr. Smith states that it is by no means certain that some practicable "via media" may not be found.

Our last exchanges from London state that Professor Agar Beet was nominated in the Wesleyan Methodist Conference for another six-year term in the Richmond theological school, and that the election at that writing rested with the pastoral session. The nomination was by Hugh Price Hughes, who said that Professor Beet had never taught his special views as occupant of the theological chair, and did not intend to do so; that Dr. Beet had already been tried for supposed heresy, and that there was nothing new in his last volume; and that a reappointment would be no indorsement of his views. He stated further that Professor Beet was a believer in eternal punishment, but did not assert dogmatically that this involved necessarily eternal conscious suffering. Other speeches showed that there was considerable opposition and the outcome in the pastoral session was uncertain. By many it was thought that in this matter Wesleyan Methodism in England faced the greatest crisis in its history. Later, Professor Beet was elected by the pastoral session.

The church of the Disciples of Christ has more theological seminaries or Bible schools located near to State universities than any other denomination. Our readers will remember what was said in these columns two weeks ago concerning the relation of the Eugene Divinity School and the University of Oregon. At Columbia, Missouri, there is a similar close relation be-

tween the Bible College of Missouri and the University of Missouri. The dean of the former says that the plan is to send its students to the State University for their academic work, reserving its own resources for distinctively Biblical work. It is said that many of the University students are reached with Biblical instruction in the Bible College. At Ann Arbor, Michigan, the arrangement is for Bible chairs. During the nine years that the Bible chair work has been carried on by the Disciples at Ann Arbor, more than thirteen hundred university students have availed themselves of the instruction. In an article concerning the Berkeley Bible Seminary, in *The Christian Evangelist*, there appeared the following: "Dean Van Kirk has been appointed lecturer in history in the University of California. This makes his course in the Literature and History of the Old Testament a part of the university curriculum. This places Berkeley Bible Seminary in closer connection with the State University than has heretofore been granted to any of our annexed institutions."

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## Busy World Notes.

A condensed milk factory is to be built at Forest Grove, Oregon. Nevertheless the Congregational college there will continue, in its class rooms, to feed its students with meat, and not with milk. Good work is done at Forest Grove. Pacific is one of the small colleges, but the young men and young women go out well-trained for life's duties.

Next month at a club reception in Cincinnati, thirty women will wear the reform dress which was worn recently by Dr. Clara Bruce when she addressed the Twentieth Century Club of that city on "Dress Reform." The costume consists of a plain gored skirt and white shirt-waist with full sleeves and small cuff. Dr. Bruce said that his had cost \$1.25, and was so simple that any woman could easily make one. We do not know what our lady readers will think of such a costume. But there is simplicity in it, and in simplicity there is life.

Under Government ownership and by the use of the automatic telegraph it is thought that messages could be transmitted from New York to Chicago at the rate of five cents for a hundred words, and that a rate of ten cents for a hundred words could be made within the borders of any State. The sentiment in favor of public ownership of the telegraph, the telephone, the railroads and other public utilities, is growing rapidly. Such ownership is pretty sure to come some time during the twentieth century—unless something better shall be evolved in the meantime.

An enthusiastic Oregon man predicts that in 1910 his State will have a population of nearly two million. The last census figures were 413,536. There has been, since the census was taken, considerable increase. If the man had said about one million in 1910 in stead of two million, he would have named figures that would in all probability be reached. There will be many to agree with him in the statement that the States of Oregon, Washington and California are today the three best States of the Union for either a rich man or a poor man. Their relation to the Orient is such that they must have a great development during the early years of the twentieth century.

With much gratification we read in the San Francisco News Letter of August 16th the following concern-



ing Mr. Truman Reeves, State Treasurer, and who is seeking renomination: "He has made a careful and capable official and stands in a good light before the people. He is a man of high personal character and possessed the esteem of his neighbors before being sent to Sacramento. As a State officer he has broadened his acquaintance and his reputation, but has lost none of those sturdy characteristics which won for him the confidence of those whom he associated with in private life. He is an excellent financier, conservative and clear-headed, and the State's moneychest has been well cared for during his term of office. He is a loyal party man, and has always associated with the best element of those who take an active interest in the public's affairs. If the convention names him it will make a wise selection. Besides, he is a member of the Army and Navy League, and will add to the strength of the ticket." Mr. Reeves is a member of the Congregational church of Sacramento and one of the directors of the California Home Missionary Society. We are pleased to see the secular papers recognizing his merit as a citizen and an official.

The Secretary of the Congregational Education Society states in his annual report that the attendance in Puget Sound Academy at Snohomish, Washington, has more than doubled, and that the outlook is good for 125 students this fall. Concerning Procter Academy at Provo City, Utah, it is said: "The attendance passed all previous records, 306 being enrolled. Procter Academy has a field all its own, though it contains a free public school and two free private schools, as well as the great Church (Mormon) School. The Sunday-school has passed from the weakest school in the city, three years ago, to an attendance greater than the combined attendance of the other four evangelical Sunday-schools." At Lehi the enrollment this last year was 94, and for the last two years there has been an increase in attendance of twenty per cent each year. A magnificent Mormon temple will be completed soon; but the mission has only a small school-room for all meetings. It is said that the Sunday-school is the backbone of the religious and church work at Lehi. Gordon Academy at Salt Lake is reported as having entered on a new era of prosperity. It prepares teachers for the Christian schools of Utah, and for the Mormon schools also. At Weiser, Idaho, the academy has five modern buildings—a girls' hall, a boys' dormitory, a recitation hall, a gymnasium and a barn. The Academy possesses eighty acres of land. It is said that there are valleys north of Weiser filled with people, without a school or a church of any kind. The fine location of Woodcock Academy at Ahtanum, Washington, is suggested by the statement that it faces the Yakima Indian reservation, which is to be thrown open for occupation; and that in a very few years there will be a large population in that valley. Concerning Christian Endeavor Academy at Endeavor, Wisconsin, it is said that there is no saloon within five miles of the school building. May that condition be permanent! The statement that there are scores upon scores of Congregational churches in the South, of white membership, with a ministry without even a common school education, is startling. The Theological Seminary at Atlanta, Georgia, is doing all that it can do to change this condition.

A staff writer of the Portland Oregonian gives, in a recent number of that paper an interesting and valuable statement of the annual cost of maintaining Whitman College at Walla Walla, Washington. Taking as a basis of comparison the estimate by Professor Charles R. Henderson in an article on "The Small College in

America," the result is all in all very creditable to Whitman. Professor Henderson places the cost of instruction in his ideal small college at \$31,000 per annum. But Whitman, it is shown, accomplishes, on a much smaller figure all that this imaginary college accomplishes. In Whitman the annual cost of instruction is placed at \$17,800. The faculty is not so large as in Professor Henderson's imaginary college, but the work done is as much in quantity and as good in quality. President Penrose is quoted as follows concerning the Whitman College faculty: "First, they have a serious missionary spirit, which causes them to stick by the college, despite the offer of larger salaries elsewhere. They believe in the college and its future; they have sacrificed for it, and they love it. Second, they have entire freedom in the work of their several departments, are encouraged in every way to do their best work, and yet hold together with a remarkable unanimity of purpose and fine esprit de corps. Third, they all do more work for less pay than do Professor Henderson's supposed faculty, and hence the college is able to get along. I do not favor such small salaries as we pay, and I hope that soon they may be raised, but it is a fact that these men are doing work of the finest quality, two men's work in most cases, for salaries of not more than \$1,200." The staff writer is inclined to believe that statistics as to other educational institutions would demonstrate that the schools which do the best work are managed on the lowest basis of cost. Concerning Whitman he says further: "It is a school so imbued with vitality, so enriched by the personal zeal of those who hold commission of its fortunes, and so manifestly in the growing stage of its life that nobody can doubt its future or question the part it is to play in the future of Walla Walla. It will, in my judgment, in the long course of years, do for Walla Walla just what the better of the so-called small colleges in the East have done for the cities in which they find their homes. It is destined, I believe, to be the chief among a group of institutions which will make for Walla Walla a distinction more wholesome by far, even if less striking and brilliant, than the commercial future upon which her earlier hopes were placed." It should be noted here that Walla Walla has also an Episcopalian educational institution.—St. Paul's School for Girls; and a Roman Catholic school, both of which are important factors in Eastern Washington life.

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Bystander asked the editor of The Pacific to comment on what he presents this week on the subject of religious journalism. We had, before that, commenced an editorial on the subject, "Religious Weeklies and Other Weeklies." In that will be found direct reference to some of the points in Bystander's article, and in general such things as will in all probability cover all of them.

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The agent of the American Board wishes us again to remind our readers that contributions to count on the expenses of this year should be in this office not later than September 1st; or in Boston not later than September 7th. Prompt and generous returns will enable the Board to close its year without debt, which will give joy to many at home and on our mission fields.

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The fifteenth anniversary of the Woman's Home Missionary Union will be held in the First Congregational church, Oakland, on Thursday, September 18th. Morning session at 10:30 o'clock. The occasion promises to be one of special interest, and it is hoped that the attendance will be large.



*The Bystander.***The Decline of the Religious Newspaper.**

The denominational paper is having a hard time. This is particularly true of the religious press of the United States. The English people give more support to their papers than we do. There is hardly a denominational paper in our country that does not struggle for existence. Ministers and churches are constantly appealed to for aid in keeping alive the religious press. Political or secular papers get along more comfortably. It is significant that the theological seminary and the denominational paper lag behind in popular support. The cause, if traced back to its origin, will be found to be a common cause. People usually know what they want, and if they ignore the theological editor and the theological professor, there is a reason for it.

The Congregationalist, Evangelist and New York Observer have recently changed hands. The New York Sun, commenting on these changes declares that the popular religious papers succeed because they become "secular," diluting and sugaring the little religion they contain." Every reader of the religious press knows this is true of such papers as The Outlook and Independent, which have entered the field of literary or secular journalism. One will find more purely religious reading or denominational news in the Monday edition of the Brooklyn Eagle or the church news columns in the Sunday dailies, than he will find in these great weeklies.

The Watchman claims that the religious journal has its own field, "which few secular papers will never invade." It cannot be denied, moreover, that the secular and religious journals do come into competition. Some of the leading dailies employ clergymen to prepare editorials on distinctively religious themes. Religious events and topics can no longer be regarded as the exclusive property of the denominational paper.

The Outlook points out very properly that the change in religious journalism does not indicate a decline of popular interest in religious news. "What has taken place has been a broadening of the religious conception of life, and therefore of the functions of a newspaper conducted in the religious spirit for religious ends.

\* \* \* Men and women no longer read their church paper because it is the organ of the church; it must be interesting as well as authoritative or they will not touch it. The religious newspaper must justify its existence, like every other newspaper, by its intrinsic interest."

It is this broadening of the religious life—a broadening beyond the sectarian conception of the theological seminary, and the denominational paper, which is leaving both behind as positive forces. The trouble is not with the religious spirit, but with limitation of such conventional means of instruction. Both must awake to the fact that they do not represent special and peculiar departments of the religious life.

The denominational paper which people want is that in which denominationalism is reduced to a minimum, and the broad religious spirit, raised to a maximum. There is little hope for the distinctive paper of the church, either within or without the church. The history of religious journalism in the United States confirms this conclusion. The denominational paper of the future must either enlarge its scope or cease to be a real force in the community and country. There is only a limited number of the church membership who really appreciate the denominational paper as such; the others

extend it an amiable toleration, preferring journals of more general religious and secular information.

Furthermore, the matter of competition has become a factor in the problem. Time was when papers had their territory, but distance and locality count for little in these days. The New York weeklies might as well be published in San Francisco. It makes absolutely no difference so far as competition is concerned. The Congregationalist would not be a greater rival of The Pacific, if issued here in the West. People read what they need, whether printed on Paternoster Row, Fourth avenue, or Market street. The adjustment of the denominational paper to the demands of the people is the next duty of the denominational paper.

**DR. GUNSAULUS IN CITY TEMPLE.**

It is a matter of congratulation to all admirers of the American pulpit in general, and of Dr. Gunsaulus in particular, that the President of Armour Institute should make such an impression in the City Temple, London.

Not since the days of Beecher has any pulpit orator of our country so favorably impressed the congregation which is in the habit of listening to Joseph Parker in the city Temple. It is doubtful if Dr. Gunsaulus will accept the flattering offer to become the successor of Joseph Parker. The city Temple is a congregation rather than a church, though it must be remembered that it is a central and influential throne of power. Dr. Gunsaulus is not only the President of a great educational institution, but a preacher to a great congregation in Chicago. With an American training, imbued with the American spirit, it could hardly be expected that he would surrender his high place in this country for even the City Temple. His friends in this country would surrender him with great reluctance.

Dr. Gunsaulus preached his first sermon in City Temple on "The Cardinal Points of Anglo-Saxon Civilization," a subject which was treated in his characteristic way, and as only such a splendid preacher as Dr. Gunsaulus can treat it. Dr. Parker is broken in health, and may never again take his place as the active leader of non-conformity. Probably no other man in the world could more worthily carry on his work than the Rev. Frank Gunsaulus, D.D., of Chicago.

The Rev. L. F. Buell of Syracuse, New York, says in his letter accepting the call to the pastorate of the First Congregational church of Pasadena: "There are no ties, save those of the home, closer than those existing between a loyal, affectionate people and a faithful pastor. In accepting the call, which I hereby do, it is my desire that we may be mutually helpful in advancing the interests of the kingdom of our Lord, and that the ties formed while we are at such distance from each other, may become stronger with the years during which God may let us work together. At the beginning, I give you my heart, as I hope soon to give you my work. All that there is of me, in strength of soul, mind and body, shall be yours, and it is my prayer that God may give you and me more of his grace, that we may grow in thought and life and work, and that we may do a growing work for the Master."

Rev. J. L. Maile of Los Angeles, Superintendent of Home Missions in Southern California, renewing his subscription to The Pacific, says: "I marvel at the strong paper you produce, the limitations of resources considered."



**Chicago's Municipal Lodging House.**

BY RAYMOND ROBINS, Superintendent.

The first attempt in the West to apply a scientific method of treatment and a business organization to the solution of this most difficult problem in modern municipal correction has been in operation for three months.

Over six thousand homeless and indigent men have been housed, bathed and fed for from one to four nights. Of this number twelve hundred and six have been given employment through the bureau of the Chicago Municipal Lodging House, and some seventy per cent permanently replaced in the ranks of industry.

Every evening at 12 South Jefferson street, for the past three months, from twenty-five to one hundred and forty hungry and homeless men have stood up for registration. The police officer in charge separates this group into two lines—first-nighters and those previously sheltered. As the newcomer steps up to the desk the registration officer, with a pile of blank cards before him, begins his inquisition.

**Searching Examination.**

Name and age, place of birth, length of residence in the State and city, occupation, with the names and addresses of his last three employers, and when and how long he worked for each—all this and more goes down in black upon the white. The man is given two duplicate numbered checks tied with a string, and now begins his ascent toward supper, a bath and a bed. Woe unto him if he has been led by fear, or vain desire to deceive, and has lied while telling his brief but pointed story. Within twenty hours his tale is brought to proof, and at the Chicago Municipal Lodging House, as in that better land, a liar is an abomination. Once discovered, there he may not enter into rest again.

Entering the first room upon the second floor, and sitting down upon a wooden bench before a plain board table, our lodger receives his one-third loaf of fresh bread, with a pint cup of good hot coffee. This dispatched, he is ushered into a large room supplied with more benches, and, directed by the attendant, he walks to the dispensing window of the sack room.

Here he gets a large meshed clothes sack, and upon this fastens one of his duplicate checks. Sitting down, he forthwith "shucks" himself, and every rag of clothing—hat and shoes and all the contents of his pockets—is put into this sack. The draw strings pulled and tied, this bag is taken to the fumigating room and subjected for some eight hours to the fierce, destroying fumes of ten pounds of rolled brim-stone sulphur, burning out all life within it.

Next in order is the bath. This is administered in an open, well-lighted room, eighteen by twenty-four feet, containing eight hot and cold showers, strong soap, brushes and towels without stint. Should this job be poorly done through laziness, repugnance or unfamiliarity with the task, the officer in charge returns him, willy-nilly, and should the lodger seem unequal to the labor, a husky attendant does him to a turn, and he comes forth, if not as beautiful as the lily, surely with a not unpleasant thinning, and, if cleanliness be next to godliness, then much nearer the Almighty than he has been for many days.

Putting on a pair of carpet slippers and arrayed in that informal fashion that prevailed in Eden before the fall, he presents himself to the skilled and keen discernment of the examining physician. This inquisitor, having found the facts of our lodger's physical condition, writes them down upon the same record card that holds his story given at the desk below. He is now recorded

beyond the possible success of "fake" excuses in an attempt to evade his reasonable stint of labor on the morrow. Any victim of an infectious disease is forthwith sent to the isolation hospital. Should he need vaccination, it is done at once, and he is safe from acquiring or disseminating smallpox for at least a year. This service alone is worth the cost of the Municipal Lodging House to the people of Chicago.

His physical examination finished, our lodger dons a clean night robe, and, going up another flight of stairs, finds himself in a warm dormitory. (There are two sleeping rooms, each containing one hundred small enameled iron beds supplied with a spring mattress, blankets and pillows). Here he is met by an attendant, who takes him to a bed of corresponding number with his check, and our lodger enters into silence—and perchance a dreamland musing over better days.

At half-past five each morning all the men are called, and, coming down to the dressing-room, each gets his sack of clothes. After toilet and a breakfast of just the kind, quality and size of the supper supplied the night before, our lodger with his fellow-sojourners for the night is sent to the office for distribution.

**The Chance to Work.**

When all the men have filed in, the superintendent calls attention to the rules of three hours' labor on the city's streets for all able-bodied men, and then explains that the city's interest is in having her citizens engaged in honest, independent work, and if they have a fair chance for remunerative employment for that day, and can tell a straight story, they will be excused from street work and sent at once upon their way to industry. The warning follows that each man's story will be investigated before the going down of the sun, and if he is found a liar the Municipal Lodging House is closed to him forever and a day.

Now begins the rarest chapter in all the book. Hard-luck experiences, stories of dissipation, disease, accident, industrial displacement, and fairy tales that would turn Hans Andersen green with envy, flow like a troubled river for an hour and a half. All the evils in Pandora's box have here a victim, and every vice a votary, but John Barleycorn is easily the greatest potentate among them all. Fully seventy per cent of the unfit are his vassals, and carry his stamp upon their brows. With the handicap of the record card, containing last night's story in black and white against him, the only way of safety for the lodger is the truth. If he varies a hair's breadth from his original story he is promptly brought to book and checked into the street gang for three hours' labor with a hoe. As the cases are disposed of, three main classes of the able-bodied are formed.

**Promotion is Rapid.**

First—Those who have secured employment for themselves, and can return that day into the ranks of industry.

Second—Those who have worked, and worked well, upon the streets the previous day, and, their references having been investigated and found good, are to be sent to those firms and corporations that employ worthy men from the Municipal Lodging House. If there is no employment reported for that day, these men are given the entire day to seek for work.

Third—"First-nighters" and others whose record is not satisfactory, and who must work upon the streets if they lodge at the city's charge.

The first class go at once, taking a card to be signed by their employer or foreman, and which is returned by mail or otherwise to the Municipal Lodging House.



The second class are sent to those public-spirited firms and corporations that, seeing the value of the work of the Municipal Lodging House, give it the substantial co-operation of employing the worthy lodgers whenever they have vacancies.

The third class are taken in charge by a foreman of the City Street Department, and under the supervision of an officer of police, are required to work three hours upon the city streets. Each of these men is given a card, and when his stint of work is finished the foreman writes a record of the quality of the lodger's labor upon this card and attests it with his signature.

#### **The Sick are Cared For.**

When these classes are disposed of there yet remain the crippled, sick, physically incompetent and delinquent class. The Municipal Lodging House, as a clearing-house for the indigent, endeavors to secure the final disposition of each case. In making this distribution a single night's registration sometimes calls into helpful co-operation nearly all the charities, public and private, in Chicago.

#### **The Results in Human Values.**

We have been able to help into honorable independence many worthy but temporarily displaced men, to return some truant youths to their homes, to uncover not a few professional loafers, and "barrel-house bums," and to reduce greatly the number of able-bodied vagrants in Chicago.

A four-story building, centrally located and equipped to house and feed daily 200 men, is the center from which is intelligently administered this self-help, charity and correction.

The total cost of renting and equipping this plant was less than \$6,000. The annual cost will be under \$15,000.

The Chicago Municipal Lodging House has come to stay.

### **A Sunday in San Francisco.**

W. N. BURR.

The First Congregational church of San Francisco carries on its work in a building that is suggestive of Havelock and "Chinese" Gordon. The tall-spired church at the corner of Post and Mason streets looks like a veteran soldier, weather-browned and scarred with exposure and long service; but one who comes in touch with its inner life finds that the stern-looking outside covers a heart that beats warm and true with a great love for Jesus Christ. Gender may be applied to buildings. This one is masculine. There is not the slightest hint of the effeminate in its face or form. It stands in its place a witness in brick and mortar and iron, to the fact that the gospel of Jesus Christ is for men as well as for women and children.

Last Sunday was a cloudless day, such an one as we had not seen since leaving the Sunny South; and we spent a part of it in San Francisco. It was the grim-visaged structure above alluded to that we sought and easily found, for it stands very near to the heart of the city. And going in to morning service we found a brother pastor for a seat-mate—that earnest-hearted temperance worker whom the South has regretfully given back again to the North—George DeKay.

The calendar for the day informed us that the pastor, Rev. George C. Adams, D.D., is still absent on his vacation, which he is spending in St. Louis, in exchange with Rev. W. W. Newell of the Compton Hill church. So, while we regretted not hearing Dr. Adams, we were

pleased to have the privilege of listening to an Eastern man whose name had long been familiar.

The sermon theme was "The Dawn of Peace"; text, "These things I have spoken unto you that in me ye might have peace." The sermon began with a picture—soldiers fighting their way up a rugged hillside that they might find peace; and they found it at the top in waving flag and shout of victory. And the peace that "all the world's a-seeking" must come by a similar process.

There has been One Mighty Leader, clothed with supreme authority and wisdom, who has sprung to his place before the ranks of men and shouted, "Follow me." The pathway into which he turns is a way of struggle, but it is the only pathway that leads to peace. The call to peace is an exclusive call; it means that the peace-seeker must come under Christ's leadership, and that means that all other leadership must be renounced.

"Peace is a growing word," said the speaker. And he traced it through the Old Testament from the promise to Abram in Genesis xv: 15, on into the New Testament, to show how much more the "peace" which Christ promised his followers means to them than did the "peace" which was promised to Abram mean to him. But the demands upon the men of our day are intricate and difficult, and it is a matter of struggle if we make towards the heights of Christ's promised peace. The temptation is great to take hold on the things that are nearest, to find our peace in "things." But there is no true peace here. Beware lest you lose your way. Get the vision of the Master, and heed his "Follow me."

There are men who seem to be at peace who have nothing but the peace of indifference. There are others who have been content with life, but have come to a time when their content is broken up. They are on the way to the greater peace. Others who have long held truth, dogmatically, and have found a certain place in mere dogmas, have come to a place of honest doubt, and their peace is broken up. They are on the way to a higher peace through a wider faith. We shall never solve all problems, but our peace shall come when we trust God in doubt and affliction, and all the unexplainable experiences of life. An old Scotch wife lay dying, and her son said to her, "Mother, is the valley dark?" "Yes"; she answered, "but there is a light at the other end"; and she went out into the beyond with a great confidence, for she knew whom she believed, and was persuaded that her Master made no mistake when he said, "These things have I spoken unto you that in me ye might have peace."

In the afternoon we attended the men's meeting at the Y. M. C. A., and found the large auditorium filled with men of all ages, from perhaps eight years old to eighty. There was scarce a vacant seat, except in the gallery, which was not opened. McCoy was there—McCoy, the lover of young men. Can anybody remember the time when McCoy was not there, except for a temporary absence? It was an inspiration to see again so many men gathered in a religious meeting, and to hear them sing! The "Gospel Hymns" do not stand in high favor in musical circles. The reason is, though not many of the musicians know it—that not everybody can sing "Gospel Hymns" as they should be sung. Only a great company of "men only" can "attack" one of these hymns and bring out what is in it. This meeting, after the song service, was conducted by the Oliphant Sisters, singing evangelists from Chicago, who sang a number of touching songs, and one of them gave an address.



The crowning service of the day came in the evening. We were in Oakland again, and at the First church. Pastor Brown gave the first of a series of ten evening sermons on "The Modern View of the Early Bible Narratives," his special topic for this service being "The Poem of the Creation." What did he say? He said, "The heavens declare the glory of GOD, and the firmament showeth HIS handiwork." The music was chiefly selections from "The Creation"—"The Heavens Are Telling," "Now Heaven in Fullest Glory Shone," and "With Verdure Clad."

East Oakland, August 18, 1902.

## Woman's Board of Missions for the Pacific.

### Annual Meeting.

The annual meeting of the Woman's Board of the Pacific will be held Wednesday, September 3d, in the First Congregational church, San Francisco (corner Post and Mason streets). Sessions at 10:30 and 1:15; lunch being served as usual. Will auxiliaries please send their contributions to the treasurer as early as possible, that we may have a full report at the meetings? If we all have been faithful stewards, the report will gladden us and also him "who sits over against the treasury"; if we have not been faithful, let us hasten to retrieve lost opportunity, and at once give "as the Lord hath prospered" us. It is not too early to begin to secure delegates to represent your auxiliary; names of the speakers will be published later; but a good program is assured, and a delightful social hour at noon. Come early, in a spirit of enthusiasm and of prayer—stay until the close of the session, and take home knowledge and inspiration to those who were unable to come.

*Mrs. A. P. Peck.*

### From Miss Denton.

[Many of the readers of 'The Pacific' have been wishing for some time for some word from Miss Denton. We have pleasure in giving the following extract from a letter written to her month on June 7th]:

This is a beautiful day in spite of the heat and it is "quiet hour." Always on Sunday from 2 to 3:30 the girls must stay quietly in their rooms. Do you wish to know just how the Sabbaths go? The rising bell is at 6 (instead of 5:30, as on week days); at 6:30 there are fifteen minutes in which the girls read the morning Bible lesson and have "room prayers." You know there is always a Christian girl at the head of each room—"room mother."

At 6:45 breakfast, and after the sweeping, room work, dishwashing, etc., are all done and best dresses put on and best "smooth" to their shining locks, it is time to go to Sunday-school, which is at nine, in the Theological Building, less than a quarter of a mile away. Then after Sunday-school comes Japanese church in the chapel near the Theological building, and after that is over I go to English service and the girls go home to dinner. The English service begins at 11:30 so it is often one before I am home, lunch, pick up things, meet the younger girls to answer any hard questions and then "quiet hour."

Since I began this letter we have had "Y. W. C. A.," to which every Christian girl in the school belongs (we call it "Christian meeting," though it's "Y. W. C. A." really.)

A most impressing and interesting meeting today. It is nearing the end of the term, and the girls realize the summer difficulties—going home to heathen homes,

to opposition, to no church privileges—many of them, and then, too, they are greatly impressed with the thought that some of the girls who are not Christians will not return next year; (we always lose a few), and so they are using every opportunity to teach them in these last weeks. The Christian meeting was long today; then the Sunday-school teachers, six girls of the highest classes, who go to teach children in street Sunday-schools, come home, have a cup of tea, and tell their experiences and talk over "what's best to do" in teachers' room. Before this conference is over the supper bell rings, then after supper I meet "inquirers" until 6:30, when we gather for an hour of song and prayer service. Then for more than half an hour I walked in the garden with the girls, each one of whom had some aspiration to confide, and then at 8:10 the bell rang, the girls were off to bed. My jinrikisha was waiting for me and I went to see one of our graduates, who was ill, and on the way home I met a messenger, asking me to come to another sick girl, so it was after ten when I got home, and here I am scribbling this off to you.

My wrist is better. I have no bandage on it and you see my writing really looks well! (I hope you can read it all!)

*Mary Florence Denton.*

### In Memoriam.

Entered into rest! Alive now in the full power of "the life everlasting!" Very sweet and precious to me is the memory of H. K. W. Bent! Knit to me was he, as a friend and brother, by the closest and most sacred ties! The glowing tribute paid to his memory in The Pacific of last week by "C. G. B." was most richly deserved. It is fitting also that a word should be spoken in relation to his longtime and faithful service as one of the founders and up-builders of the First Congregational church of Los Angeles. At the reorganization of that church in November, 1868, one of the ten at that time enrolled as members, was Mr. Bent. By unanimous vote he was at once chosen to serve both as a deacon and a trustee, taking also the position of chorister, and a little later that of Superintendent of the Sunday-school. These offices he held during the three and one-fourth years of my service there, continuing to serve as deacon and trustee for years afterward, and until his removal to Pasadena.

Most of these years, if not all—especially the earlier years—were periods of self-denying and arduous toil. But in them all, in relation to the church, he was ever among the first and most efficient workers—practically, a leader; and, in relation to myself and succeeding pastors, ever a close friend and a most helpful adviser and aid.

"Dear Brother Bent," respected and beloved by all—very dear to me! This meed of praise be mine; bright, full of sunshine and cheer, sympathetic and kind, patient in suffering, energetic and untiring as a worker; never shrinking from or shirking a duty, always loving and helpful, of unswerving faith and unclouded hope—a model, in many respects, both as a man and a Christian! Well has he earned and surely will he receive the Master's plaudit—"Well done, good and faithful servant!"

Berkeley, August 15, 1902.

*I. W. A.*

Sunday evening the pastor of First Congregational church, Oakland, began a series of sermons on the general subject "The Modern View of the Early Bible Narratives." The special topic considered was "The Poem of Creation." Next Sunday evening the topic will be



"The Story of the Garden of Eden." Other topics are: "The Ancient Deluge," "Abraham's Intercession for Sodom and Its Destruction," "The Offering of Isaac in Its Bearing on Human Sacrifice," "The First Love Story of the Bible," "The Rivalry of Esau and Jacob," "Hebrew Thrift and Shrewdness Illustrated by Jacob and Laban," "Three Great Temptations in the Life of Joseph," "The Hebrew Doctrine of Providence, Illustrated in the Migration to Egypt."

### The Congress of Reforms.

BY CLARE O. SOUTHARD.

The report began last week is concluded in this issue of The Pacific:

The only session in the forenoon was Thursday, "A Morning with the Ensign." There was music, a prize paper on the Ensign, written and read by Mrs. C. M. Ayers, a burlesque meeting of the Ensign Board of Directors, during which certain acts of the management were touched upon and good points scored. There was also presentation of flowers by the State President to Mrs. Harford, who "had a birthday" that day, and to Mrs. Unruh, who did not have one. Refreshments were served, and Ensign souvenirs, in the form of cards painted to represent the first page of that paper, were presented to the guests.

This relaxation from the weightier parts of the program fitted those present to more fully enjoy the subjects, "Religion" and "Economics," which were discussed by the Congress in the afternoon. Mrs. May Guthrie Tongior, State Organizer for Southern California, interpreted "the greater gospel," speaking against the present social inequalities, of a new social order, and of the cheapness of human life; she said that whatever helps man, aiding him to become fitted for life, is the rationale of the greater gospel, and that the time is coming when, by the help of righteous laws, an honest living wage and the sacred ballot, the "greater gospel" shall achieve the true equality of man, and there will be more walking with God. "Architects of Fate or the Conscious Factors of Evolution," was the subject of a paper given by A. A. Denison, managing editor of The Oakland Enquirer, in which he spoke of man as a creature of contrasts; emphasized the necessity of the proper care and training of children, bringing out the best that is in them, such care and training being of vastly more importance than national aggrandizement and territorial expansion, for, are not the children architects of fate?

Perhaps the paper which evoked the greatest discussion was that of Miss Anna Strunsky, "The Prime Causes of Social Strife," she said, "are ignorance, slavery and cowardice." Intemperance, she considers an effect, rather than a cause of evil, and the prime factors in its production are the monotony of active misery, the need for healthful recreation, and for social intercourse; she spoke of the toilers who are not workers, because they do not enjoy their pursuits they cannot grow under them. Strike at the root, remove the causes of intemperance by bettering social conditions, and the short-cut to temperance," which was her topic, will be attained.

Mrs. Unruh gave instruction in parliamentary law, and then Mrs. Mary Freeman Gray read a paper on "Solving the Problems of Universal Peace." She thinks women have a special responsibility in training men for peace instead of war, and in molding public opinion; condemns organizing boys' brigades in churches; disapproves the laws of those states which maintain military drill as a part of their public school curriculum; and

believes that the inculcation of another standard of heroism is necessary to a correct education.

Walter Thomas Mills, A.M., lectured in the evening on "Christian Ideals and Economic Necessities." Mr. Mills, known in times past as the "Little Giant of Prohibition," is a powerful speaker, and his lecture was an able and instructive one. He gave a brief sketch of his life to show why he had of late years given his attention to economics, and then the trend of his thought was similar to that of Miss Strunsky. At the devotional exercises Friday afternoon, Mrs. L. F. King, State Organizer, spoke of the effect of conditions, and who is responsible for them. Mrs. Bridelle Washburn, National Organizer, opened the afternoon session of the Congress with a strong plea for more spirituality in the work of reform, declaring that material effort alone is not sufficient for uprising men and women. Believing implicitly in the supremacy of spiritual force, she spoke ably and with effect.

John Carrer, ex-Secretary of the State Lunacy Commission, gave an earnest talk on race environment. He thinks that many reforms fail because reformers do not work from the point of view of the persons whom they wish to reform, but from their own, and until that standard is reached, that of putting one's self in another's place, all efforts at reform will prove futile. He gave many instances, which have come under his own observation, of boys in different reformatories; he also says that with all efforts made, he doubts of a single Indian has been truly civilized. He maintains that no better work can be done than to see that every child secures the education to which it is entitled, and urges that a strong effort be made to have the compulsory education laws of the State enforced.

Charles Montgomery, President of the California Prison Commission, dealt with crime and its causes. He spoke briefly of the successful work of his society in assisting and reforming convicts, 2,000 having passed through his hands, ninety per cent of whom had reformed. Like all those interested in reform, he gives intemperance as the first great cause of crime; if the saloons could be closed only half the present police force, would be needed. Other prolific causes are ignorance, poverty, irreligion, unjust and unequal sentences for offenders and a lax enforcement of the law. He asserts that newspapers which publish all the details of crime are a fruitful source of evil, poisoning the minds even of mature people.

Mrs. C. S. Dawks, speaking of national preservation, when and where justifiable, treated of the problems of immigration, and the importance of impressing immigrants with the responsibility of becoming good citizens, urged that this education be given by Christian people and not left to the saloons; mentioned the 2,500 Chinese native sons, who will soon become voters, asked what was to be done for them, and blamed the government for permitting the sale of liquor at its immigrant stations.

Miss S. M. Severance was quite at home with her subject, "The Evolution of Woman," and spoke eloquently as she always does; touching the different periods from the first or matriarchal when cooking commenced, to the present. She thinks the law of California is behind the times in its treatment of women; that public sentiment is ahead of the law; and that it will not be long before women will enjoy the privilege of the ballot. Mrs. Arthur Sanborn was introduced, and gave a brief account of the Council of Women, in which the Woman's Christian Temperance Union is a power.



## The Sunday-School.

BY REV. W. H. SCUDDER.

The Brazen Serpent. Num. (xxi: 1-9.)

Lesson IX. August 31, 1902

Several interesting events occurred between the last lesson and this, such as the destruction of Korah and his company of ambitious Israelites; the budding of Aaron's rod as proof of his being selected by the Lord; the striking of the rock of Moses, and his being denied an entrance into the Promised Land as a consequence; the refusal of Edom to allow the Israelites peaceful passage through their country and the death of Aaron in Mount Hor. This latter episode marks the lapse of some thirty-eight years, during which the Israelites led a nomadic existence with Kadesh Barnea as headquarters. The younger generation must have had some practice in the art of war, and by the approach of the end of the forty-year period, felt somewhat prepared to enter on a military campaign with hopes of victory. Their first encounter is narrated in this lesson (vs. 1-3). A loss in the first skirmish leads Israel to make a vow that success would be followed by the total destruction of the place. The word translated in the R. V. "utterly destroy," is rendered "devote" in the margin. To understand this reference, it is necessary to know that it was an ancient custom to "devote" persons and things to the deity. This was indicated by a word literally meaning "to separate," or "seclude," and after the lapse of forty centuries we have Anglicized it, as particularly applicable to those separated from the world and secluded in apartments by the Sultan. It is the modern "harem." Among the Israelites the custom was entirely connected with religious purposes, its main object being to check anything which might imperil the religious life of the people. Such object or person was "most holy unto the Lord," and could be neither sold nor redeemed, but must be "put to death." (Lev. xxviii: 28-29). In the case of cities, they were "devoted or "put under the ban," which involved the death of all the inhabitants, and the consecration of the spoil to the Lord in some instances. This is the only excuse that can be thrown about this cruel method of warfare. It checked idolatry, removing its pernicious influences from the newcomers, preventing also that intermingling of races which became so disastrous in Palestine during the seventy years of captivity. But if we lay aside the barbarous methods of that ancient period, the principle is one that commends itself to us. There should be much in our lives which is entirely "devoted" to the Lord, so that we can lay no claim to it except as being used for him. The "tenth" of our income, certain hours of the week, the Sabbath, and many personal things which may be known only to God and ourselves. To press the matter still nearer to the fact before us, there may be much that is gained by "devoting," i. e., separating things to God, with a view to their entire destruction. I know of cases when evil habits have been thus "devoted," one signal instance in which the drink habit was forsaken because the liquor was "devoted" to the Lord. The idea was that anything once actually given to the Lord could not be taken back. In the case mentioned it meant absolute abandonment of the habit of drink and worked a cure. The habit was "destroyed" in a little while. For the sanctity of this "devotion" read the story of Achan (Josh. vii, R. V.); also of Saul (I Sam. xv: 3, R. V. margin). It is worth remembering that God requires that which has been consecrated to him, and we should be extremely punctilious in regard to our yows.

### II. The Brazen Serpent.

(a) The successful campaign against the King of Arad should have filled the people with joy, and put new hope into them. But it soon lost whatever effect it first had when they encountered the rough land on their journey around Edom. Perhaps it was natural. It is a common experience that discouragement more often attends success than defeat. Expectation is a great factor in our lives. Success often leads us to expect easy victories. Our minds are made up to smooth traveling, and ready accomplishment. That attitude of mind is in itself a forerunner of discouragement. False estimates of obstacles are sources of despondency. Disappointment springs from the necessity of again enduring and fighting, for that was not the road we expected to travel. This feature of every-day life is particularly true of religious experience. There is so much of joy and singing expected in the soul's life, that the roughness of the way is not taken into consideration. Hence the Christian soldier, and especially the young soldier, grows discouraged. This is a point that needs careful watching. If there is not an abandonment of the field altogether, there is very apt to be complaining and murmuring. Difficulties rarely come unattended. Their name is legion. If we take a circuitous route to avoid the Edomites; scarcity of provisions is quite sure to follow, and even natural supplies fail. Our souls loathe even the mercies that are sent to us from heaven, and we are disgusted with the whole outfit. These are indeed "testing times." It means, perhaps, a life failure to come upon them. Worse even, it may mean a lost soul. Sin is very neighborly at these points of life's experience.

#### (b) The Just Estimate of Sin.

Serpents were providentially sent into the Israelitish camp. If we are to credit some authorities, this was the only place in which these particular serpents abound. The bitten people woke to a realization of their sin in murmuring against God, by the visible effects on all hands. Bitten persons were dying by the score; the camp was fast becoming a cemetery. The wider spread the calamity, the greater their realization of the evil of sin. How shall a just estimate of sin be formed? Men will not forsake it until they really measure it. If there were only some patent thermometer that would indicate its effect on the heart, warning might be taken from the rising of the indicator. If there were some measuring line, we might run it along the course of sin's influence, and study with amazement its great reach. Are there "fiery serpents," by whose poisonous bite we may be helped to sin's estimate today? Go to the hospital wards; see the poor suffering children, whose bodies are blighted because of sin, not their own either. Go to inebriate asylums, and look upon the bite of the fiery serpent, which lay in the bottom of the wine glass. Go to the State penitentiary and gaze upon the features of the young men who have been poisoned by the serpent in the camp of evil companions. It accords with intelligence to forsake that which is hurtful, and to shun that which kills. The estimate of the cause is found in the effect. Providential indeed the fiery serpent will prove, if, like these Israelites, we are led to estimate sin, and recognize it with a determination to repent, forsake, expel it from our hearts by filling them with divine grace.

#### (c) The Symbol of Healing.

Long has the brazen serpent been recognized as a divine symbol, because Jesus referred to it as a type of himself. So the Golden Text is chosen from our Lord's talk with Nicodemus. There are important truths here for every one.

#### (1) The Realization of Need. That stands foremost.



Men bitten by poisonous serpents know there can be no delay. It is now or never. So one sucks the poison out, or tries to; another whips out his hunting-knife and cuts the flesh from the limb without a moment's hesitation; another drinks some medicine supposed to be an antidote to snake poison. But all feel their need of instant action, or death is at the door. Jesus came to impress the soul's need upon a perishing race. There is force in that "trust be" lifted up.

(2) Removal from the Past.

We call it repentance, and interpret it a turning from. Suppose we change it to "putting away!" Let us bury that past; it is dead; it brought its own results, and no good to any part of us. There is hope when a man puts away the past with the words, "I have sinned."

(3) The remedy recognized.

Not that which we expected, only a brazen serpent, cold, lifeless, inefficient to effect a cure. But it was the divine way—that is enough. HOW will that heal? Just the question asked by Nicodemus, by thousands, as they hear of the cross. And no answer is given to the HOW, only the blessed fact, *it heals*. Yet must we learn the supreme lesson here. It was not the brazen serpent, nor is it the cross that heals. The power was in God; it is in Christ. The remedy lies in the forgiving love of a Person, not in the inert mass of brass or cross.

4. The Conditions Complied With.

The test of repentance is faith. Faith made the eyes lift themselves in sorrow to the symbol, and through it to the Father invisible, but near. That is always the office of faith. Is there no danger of losing this characteristic of faith as a test of repentance? There is no greater instruction given to us just now than to have faith, but it loses itself too often in an indefinite belief of something, and little is heard of repentance as a forerunner of faith that looks to live. The keen test of true repentance is a faith that appropriates the Savior and finds life in him.

## Christian Endeavor Service.

By Rev. Ben. P. Sargent.

Communion and Transformation. Ex. xxxiv; 29-35;  
Luke ix: 28, 29.

Topic for August 31, 1902.

The one desire, ever present with the Christian Endeavorer, is to be like his Lord and Master, Jesus Christ. This desire is never so strong as when he is engaged in prayer. Then, as he looks up at that Face, shining with love, he cries, "I wish I were like him. O that I might put off myself and put on Christ."

"That love and meekness, so divine,

I would transcribe, and make them mine."

The desire to look like Christ must be accomplished, not from the outer man, but from the inner man of the heart. And this is wrought by communion. Of this we may say, there are three kinds which are important.

### Communion of the Lord.

There is the communion of the Word. Moses' face shone from contemplation of the wondrous Word of God. It is probable that he proffered no petition. But into his willing ears there came the sweet revelation of the adorable will of Jehovah and "his face shone."

Our faces will shine if we gaze not only upon the Word, but also into its inmost depths. Looking there in sweet communion, we shall see the face of Christ looking at us. Prophecy, tabernacle, temple service, the serpent of brass, the manna and the smitten rock of

the older testament, as well as the every word he spake and every deed he did, with all that the Holy Spirit portrayed through the touch of the apostles in the newer Testament, reveal to loving eyes, the face of Christ. Looking at that face in the Word, the true Endeavorer will be come transformed into that same likeness, even as by the Spirit of the Lord.

### The Communion of Prayer.

The transforming effect of prayer is revealed to us when in the light of the transfiguration of Christ on the Mount. "As he prayed, the fashion of his countenance was changed." All real prayer is communion. It is a "little talk" with Jesus. We talk with him, and he talks with us. And the result: a man is known by the company he keeps. If he is never seen in certain company, just as truly do they leave their indelible mark upon him. If that company is Christ, it will be known that we "have been with Jesus." We shall catch and re-echo his accents of mercy. We shall learn and communicate his "touch." We shall reflect the shining of his face in our own faces. If we prayed more our faces would "shine" more.

### The Communion of Looking.

This may have come to Moses on the mountain. It did come to the three disciples at Christ's transfiguration. It is promised to every Christian Endeavorer in II Cor. iii: 1. But we all, with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image even as by the spirit of the Lord.

The teaching here is simple and grand. It is that all who, with steadfast vision, look upon Christ, are transformed into that same image. The Greek word is metamorphosed—meta, which means association, fellowship, participation with another—in this case with Christ. "Changed" does not express all the meaning of the latter part of the word, for it implies coalescence of wills by fellowship—the union of two hearts, in respect to purpose and action, present and future.

This likeness to Christ, begun by "looking unto Jesus," is continued by looking unto him. Commencing in the heart, it steals through all the chambers of our being until every desire and affection, the will, and every thought is brought into Christlikeness. This will be true of every lineament of his character. Beholding his love you will become lovely. Beholding his patience you will become patient. Beholding his obedience you will become obedient. His self-sacrifice will make your life sacrificial. Contemplating these you will become, first, a recipient and then a reflector of them. A woman who tarried long at her devotion, was asked by her pastor what she said. Her reply was, "I do not say anything. I look at him and he looks at me."

The highest grace is the humblest. Jesus, whose face shone, was meek and lowly in heart. Two students at Northfield, desiring more of Christ's presence, spent all one night in prayer. In the morning they met Mr. Moody and cried, "We have been talking with God all night. See how our faces shine." "Moses wist not that his face shone," was the gentle reproof. "Let no Endeavorer look into his mirror to see if his face is shining. But, if they do shine it will not be without effect. 'What first brought you to Christ,' asked a missionary of a converted Hindu? It was the shining faces of Christians," was the reply. You will not need to say to others, "See my light shine." Shine, and they will see your light and glorify your Father, which is in heaven. You cannot have communion with God without their knowing it.



## Church News.

### Northern California.

Berkeley, North.—The tenth anniversary was observed Sunday. Dr. McLean, who preached the opening sermon ten years ago, occupied the pulpit in the morning. In the evening a fellowship meeting was held. Addresses were made by former pastors, Revs. O. G. May and J. A. Cruzan, and by the present pastor, Rev. B. F. Sargent.

Santa Cruz.—Rev. J. R. Knodell preached to large congregations both morning and evening, Sunday, August 17th. His parishioners were very glad to welcome him back after his vacation. An innovation was made in the service by the introduction of vestments in the choir and a processional, much dignity being added to the service by both. At a recent meeting of the church the salary of the pastor was increased \$300 a year.

### Southern California.

Los Angeles.—Vernon church enthusiastically calls to its pastorate Rev. William Davies, late of Alaska. The house of worship is enlarged and electrically lighted. Mr. Davies has commenced work. The building of the new First church edifice is progressing prosperously. The recent newspaper report that Superintendent Maile is backing up a fourth church enterprise at Pasadena is erroneous. The statement was forwarded on a misconception.

Long Beach.—This city by the sea grows wonderfully, having now a permanent population of 5,000, and during the summer months from 20,000 to 30,000 transient visitors at a time. The Congregational church keeps pace with the town, and expects to dedicate its beautiful new house of worship next month, with apartments for all branches of church work, and able when all is open to accommodate one thousand worshippers. Pastor Charles Pease is very gifted as a preacher and organizer, and draws young people around him whom he trains to think and to work. To his efforts, in a large measure, is due the recent enlargement of the work of the Long Beach Y. M. C. A., which has begun to supply some social and hygienic needs of the numerous young men in this temperance town. Mr. Pease is ably seconded by two former pastors in his congregation, Revs. S. C. Kendall and S. H. Wheeler, well known and widely beloved by the community. It is safe to predict for this church a bright future.

## Notes and Personals.

Professor William F. Bade, one of the new professors for Pacific Theological Seminary, to whom copies of the paper have been sent for several weeks, writes from Minnesota: "I was much pleased to find that we have so well edited a journal to represent the interests of Congregationalism on the Pacific Coast, and hope to become a subscriber as soon as I have established myself at Berkeley."

Many of the readers of The Pacific remember the good work done by Mr. Raymond Robins at Nome two years ago at a critical period in the history of the Congregational work in that city. Mr. Robins has been in Chicago for the last year and a half in the study of municipal and social problems. We give this week an article written by him for the Merchants' Review, concerning the new municipal lodging house in Chicago.

## Inland Empire Letter.

BY IORWERTH.

This is not a fruitful time for church news in this region. It is rather hard to do vigorous Christian work when the thermometer goes down to 105 in the shade. Superintendent Clapp made a flying visit to Ione, Pendleton and Freewater recently. The church at Walla Walla is supplied in the absence of the pastor, Austin Rice, by President Pennose and Prof. W. D. Lyman. The new ladies' hall of Whitman College is approaching completion and will be ready for occupancy at the opening of the school in September.

Rev. C. Ross Gale of Second church, Spokane, is rustivating on the shores of Silver Lake, near Medical Lake. He and Rev. H. C. Mason of Pullman exchanged pulpits last Sunday.

Rev. T. W. Walters, Pilgrim church, Spokane, and his family are at their old home at Colfax.

Rev. Rosine M. Edwards, recently principal of Woodcock Academy, is visiting her friend and fellow-teacher, Miss Nixon at Waitsburg, Wash.

Prof. E. S. Woodcock and his mother have made a conditional offer of \$5,000 toward the endowment of Woodcock Academy. It is hoped that it will arouse the people of the Ahtanum and Yakima country to rally around the academy and give it the support it needs and deserves.

### UNIQUE MISSIONARY FIELD.

Rev. J. Edwards of Pendleton, Ore., made a missionary trip into the sheep and cattle country the latter part of July. This region is south of Pendleton. For twenty miles following McKay creek much of it is fine agricultural land with fields of grain waving gracefully before the breeze. Pilot Rock is one of the oldest towns in Eastern Oregon, an old land-mark in the early rush of immigration to the mines forty years ago. It has lost its glory to some extent, and has ceased to be progressive. The large sheep and stock men are purchasing the farms from the homesteaders, and turning them into extensive holdings of thousands of acres. Thus the country is being depleted of population and the growth of towns is retarded. It is the process of concentration working its havoc on a small scale. After leaving the town of Pilot Rock we are entering the stock and sheep country. It is a vast domain at least fifty miles square. There are narrow and beautiful vales with sparkling streams bordered by pine and poplar trees, hills and towering mountains covered by stately fir and tamarack, narrow and craggy gorges, picturesque canyons, magnificent plateaus. A trip across the mountains from the home of Mr. Samuel Warner, on Stanley creek, to Camus prairie was delightful. The writer feels that he can challenge the world to find cooler water than that of Bear Wallow Spring, and warmer than that of Lehman or Hidaway Springs. To drink of one and bathe in the others give new life to the weary and exhausted. The Lehman and Hidaway Springs are becoming attractive summer resorts, some hundreds of campers being present at this time. These springs are fifty miles south of Pendleton.

It is estimated that there are at least 100,000 sheep and many thousands of cattle and horses in this region. The sheep are herded and the range is becoming more limited year by year, compelling the large sheep-owners to seek new range. In the near future there will be no government land, the choice spots with water being rapidly appropriated by settlers. For this reason those who are planning for the future are securing all



the land they can, knowing that, not in the far distance, the amount of sheep or stock owned by each man, will be decided by the number he can provide for on his own land. It is difficult to provide gospel privileges to a region so sparsely settled, and some of the people spend years without hearing a sermon. Mr. Edwards preached at the schoolhouse on Sunday afternoon to an appreciative audience of forty people and found several Christian families. He will visit them again if conveyance can be arranged. Such a field ought to have the service of a colporteur at least once a year.

### Oregon Letter.

By George H. Himes

Already the croak of lack of funds in the city treasury to make needed public improvements is heard in this municipality, and all because gambling is not permitted to run wide open and the social vice to flaunt itself on the public streets in the most shameless manner for pay. It is passing strange that reasonably intelligent business men should for one moment imagine that vice promotes the public welfare by increasing or adding to legitimate business; and yet this is the ground of their opposition to its restriction. Within the week past Mayor Williams was waited upon by a representative of a number of Chinese gambling houses for the purpose of finding out how much it would take to secure his permission to pursue their nefarious business. It is needless to say that he rejected all propositions in that direction and plainly stated that he proposed, without fear or favor, to enforce the law, and that he was not open to bribery in any form whatever.

Rev. H. H. Wikoff and wife left this city for Seattle late in the week, after a stay of a month in this vicinity. He has been looking up the interests of the C. C. B. S. in this State in a general way, and finds everything encouraging. In going the rounds of the churches he delivered a number of addresses on the work of the society, illustrating them by stereopticon views of some of the earlier houses of worship of the State. He expects to spend about Seattle and other points on Puget Sound in the same way.

At a recent meeting the First church of this city adopted the celebrating of the communion with the individual service. The Ladies' Aid Society has offered to supply the service and it will be used for the first time at the first communion after the arrival of the new pastor, Rev. Edwin L. House. This will be on September 14th. If his plans do not miscarry he will be here on September 3d or 4th.

Oregon lumber interests have been looking up of late. From January 1 to July 1, 1902, 200,000,000 have been shipped from the State, three-fourths of this by rail and the remainder by water. In addition to this local demand has been unusually large, and all mills have been crowded to their fullest capacity. The demand for standing timber has increased materially, and but little of the forest land of the state remains to be taken.

Nathan K. Sitton, an Oregon pioneer of 1843, died on July 10th. He was one of nature's noblemen if there ever was one. He came in the train with Dr. Whitman. While he did not share the idea that the "Saving of Oregon" was due to him, yet he had a high regard for the doctor, and believed him to be a man of great force, and that his presence at critical times with immigration of 1843 saved it from disaster. He also laid much emphasis on the fact that his being able to furnish supplies at the mission, not only to the immigrants of

that year, but also to the previous and subsequent immigrations, was of great value to them, and did in that way accomplish a great deal for the benefit of the country in the years prior to his massacre on November 29, 1847.

Mr. Sitton went to the California mines in 1848, with thousands of others from Oregon. He was a neighbor to James W. Marshall, who lived in Yamhill county, Oregon, nearly four years before he went to California to enter the employ of Captain Sutter. Being quite successful Mr. Sitton returned to Oregon in 1849, begun improving the donation claim which he had previously acquired, and where he passed more than fifty-nine years of his useful life. He was recognized by all as one of the best citizens of his county, and if any one quality was pre-eminent it was that of neighborliness. He was scrupulously exact in all matters of business, and yet generous to a fault. No case of distress ever came to his knowledge but that he sought every means in his power to relieve. While he never made a public profession of Christianity, he had the blessed assurance of a saving faith in the Lord Jesus Christ. During the last five years of his life he was very much of an invalid by reason of paralysis, although his mental faculties were unimpaired up to within a few hours before the final end.

Portland, August 10, 1902.

Rev. William C. Kantner, D.D., of the Salem church, his wife and little invalid daughter, left Wednesday for Pottsville, Pa., to be absent probably about five weeks. Near that city Dr. Kantner was born, and this is his first home-going for thirteen years. The little girl has been improving for the past year, and the indications promise ultimate recovery. The medical advice obtainable will be sought in her case.

Not only the Congregational church in Oregon, and particularly that at Forest Grove, but the State at large, sustained a great loss in the death of Mr. I. A. Macrum at his home in Forest Grove, Wednesday, at the age of sixty years. He was born on a farm near Pittsburg, Pa., in 1842, of Scotch-Irish parentage. He was educated in the best schools of Pittsburg, and afterwards taught in public and private schools of that city for several years. In 1870 he came to Oregon and was principal of the Oregon City Seminary for three years, meanwhile studying law, and in 1874 was admitted to the bar. A co-partnership was at once found with a well-established law firm. For eight years this was continued with marked success. In 1883 he was made cashier of a savings' bank. His fidelity in this connection won the confidence of the public to such an extent that at the end of three years, in order to take care of the growing business it was deemed necessary to enlarge its powers. Consequently, the charter for a national bank was secured, and today the Merchants' National Bank, one of this city's solid financial institutions, is the result. In 1893 Mr. Macrum retired from the banking business. Soon after he was chosen one of three railroad commissioners, holding that position for six years, when the commission was abolished.

In his religious life Mr. Macrum was a positive force. He had rare tact in teaching, and always had a good class in Sunday-school, and when occasion demanded filled the pulpit acceptably.

He leaves a wife and six children to mourn his departure, the eldest of whom is one of the first physicians in this city.

Newport-by-the-Sea, August 16, 1902.



## Boys and Girls.

### The Sleepy Man.

Nurse says the sleepy man  
Is coming—let us run,  
And watch him through the keyhole;  
"Twill be such glorious fun.  
So they softly crept to the playroom,  
Little Ted and blue-eyed Nan,  
And waited long and patiently  
To see the sleepy man.

At last it came their bedtime,  
And nurse looked all around  
For Baby Nana and Little Ted,  
But neither could be found.  
So then she sought the playroom,  
And lo, behind the door,  
The sleepy man had caught them both  
And laid them on the floor.

—E. S., in New York Tribune.

### A Wheelbarrow Ride.

"O grandma, isn't it too bad it rains?  
This is the day Grace Allen gives her party.  
She is twelve years old today."

"Are you going?" questioned grandma,  
over her knitting.

"Of course. Mother has telephoned for  
a hack to take Harry and me."

"It seems to me that children nowadays  
must feel as if they were living in  
fairy-land, their wants are so quickly sat-  
isfied. When I was a girl of your age I  
was going to a party one rainy day, and  
the only way I could get there was in a  
wheelbarrow."

"Tell us about it, do, grandma!" ex-  
claimed May and Harry.

"Well, in those days we could not 'tel-  
ephone for a hack,' for there were neither  
hacks nor telephones. True, father owned  
a horse and chaise; so did our neighbors,  
the Prescotts, whose daughter Bessie was  
going to the party, too. Our horse was  
away, so mother dressed me up and sent  
me across the street to go with Bessie. I  
remember I had an my best pantalets, and  
a cotton-flannel petticoat under my nice  
one, because that held the starch; and the  
servant-girl taking pride in having me in  
fashion, had made it as stiff as a board,  
to hold my dress out all around. That was  
just before hoops came in.

"I found Bessie in trouble, for her fa-  
ther was away with their horse, and we  
could not walk the half-mile to the house  
where the party was to be without getting  
wet to the skin, for there were no water-  
proofs in those days.

"At last we thought of the wheelbar-  
row, and asked the amiable hired man if  
he would wheel us there. He good-na-  
turedly said yes, and that he did not mind  
a wetting; so, after Mrs. Prescott had  
lined the barrow with an old quilt, so that  
we would not soil our clothes, in we got,  
a large shawl over our shoulders and an  
umbrella, that Bessie and I had great fun  
holding over our heads in the wind. How  
we did laugh and scream when the wind  
blew it backward and the rain dashed in

our faces, making us gasp for breath at  
times.

"I have traveled a great deal since then,  
but I have never enjoyed a ride so much  
as that ride in the wheelbarrow, though  
when we reached the house the rain had  
taken the starch from our petticoats, and  
we were a sight to behold! Though we  
were so limp and starchless we were not  
wet, and the party was no less a success."  
—The Youth's Companion.

### Pluck's College Course.

The story of how a Bulgarian shepherd  
boy became a head schoolmaster in his  
own country, is told in the "Child's Com-  
panion":

A little hut in Bulgaria, made of mud  
and stone, was Pluck's home, and his fa-  
ther was so poor that he could hardly get  
food enough for his large family. Their  
clothes cost little, as they all wore sheep-  
skins, made up with the wool outside.

Pluck was a bright, ambitious boy, with  
a great desire for study, and when he  
heard of Roberts College, at Constantino-  
ple, he determined to go there. He told  
his father one day, when they were away  
together tending sheep, that he had decid-  
ed to go to college. The poor shepherd  
looked at his son in amazement, and said,  
"You can't go to college; it's all I can do  
to feed you children; I can't give you a  
piaster."

"I don't want a piaster," Pluck replied;  
"but I do want to go to college."

"Besides," the shepherd continued, "you  
can't go to college in sheepskins."

But Pluck made up his mind and he  
went—in sheepskins and without a piaster.

He trudged sturdily on day after day  
until he reached Constantinople. He soon  
found his way to the college and inquired  
for the president.

Pluck asked for work, but the president  
kindly told him that there was none, and  
that he must go away.

"Oh, no," said Pluck; "I can't do that.  
I didn't come here to go away."

When the president insisted, Pluck's  
answer was the same—"I didn't come  
here to go away."

He had no idea of giving up. "The  
King of France, with forty thousand men,  
went up a hill and then came down again,"  
but it was no part of Pluck's plan to go  
marching home again; and three hours  
later the president saw him in the yard,  
patiently waiting.

Some of the students advised Pluck to  
see Professor Long. "He knows all  
about you Bulgarian fellows," they said.

The professor, like the president, said  
there was no work for him and he had  
better go away. But Pluck bravely stuck  
to his text, "I didn't come here to go  
away."

The boy's courage and perseverance  
pleased the professor so much that he  
urged the president to give Pluck a trial.  
So it was decided that he should take care  
of the fires.

That meant carrying wood, and a great  
deal of it, up three or four flights of stairs,  
taking away the ashes and keeping all the  
things neat and in order.

After a few days, as Pluck showed no  
signs of weakening, the president went to  
him and said, "My poor boy, you cannot  
stay here this winter. This room is not  
comfortable, and I have no other to give  
you."

"Oh, I'm perfectly satisfied," Pluck re-  
plied. "It's the best room I ever had in  
my life. I didn't come here to go away."

Evidently there was no getting rid of  
Pluck, and he was allowed to stay. After  
he had gained his point, he settled down  
to business, and asked some of the stu-  
dents to help him with his lessons in the  
evenings. They formed a party of six, so  
none of the boys found it a burden to help  
Pluck one evening in a week.

After some weeks he asked to be exam-  
ined to enter the preparatory class.

"Do you expect," asked the president,  
"to compete with those boys who have  
many weeks the start of you? And," he  
continued, "you can't go into a class in  
sheepskins—all the boys would cry 'baa.'"

"Yes, sir, I know," Pluck said; "but the  
boys have promised to help me out. One  
will give me a coat, another a pair of  
trousers, and so on."

Although Pluck had passed the exami-  
nation, he had no money, and the rules of  
the college required each student to pay  
two hundred dollars a year.

"I wish," said Professor Long, "that  
this college would hire Pluck to help me  
in the laboratory and give him a hundred  
dollars a year."

President Washburn sent an account of  
Pluck's poverty and great desire for an  
education to Dr. Hamlin, the ex-president  
of Roberts College, who was in America.  
The doctor told the story to a friend one  
day, and she was so interested that she  
said, "I would like to give the other hun-  
dred."

A boy who had so strong a will was sure  
to find a way.

### Birds That Can Talk.

It is not a little singular that while the  
so-called dumb animals have all some lan-  
guage of their own, a method by which  
each species can hold converse with its  
kind, it is in the feathered world alone  
that we find any creatures capable of being  
taught to use the speech of man. Certain  
birds not only are capable of producing  
articulate words and sentences, but it would  
appear from many well-authenticated in-  
stances as if they possess in some measure



the reasoning faculty which enables them to apply their acquired art of speech with peculiar aptitude.

The raven, the jackdaw, the magpie and the jay may all be trained to imitate sounds and to utter words and even sentences, distinctly, but more familiar to most people are talking birds of the parrot tribe, which acquire the gift of speech in far greater perfection than any other species. The voice of the parrot is also much more human in its tones; the raven is too hoarse, the jay and the magpie are too shrill; but there are modulations in the parrot's notes when speaking that are sometimes absolutely uncanny in their weird resemblance to the "human voice divine." This superiority is due to the construction of its beak, its tongue and head.

## The Home Circle.

### The Satisfied Mule.

I haf a mule, mit great big ears,  
He lives to me next door,  
For dere I haf a stable built  
Against my grocery store.

I gif him oats, I gif him corn,  
Und all vot mules can eat;  
I haf a blanket for his back,  
Und shoes brotect his feet.

His saddles fit him all around,  
Like paper on de wall;  
I take it off venefer he eats  
Inside his white-washed stall.

His bed is made of stubble straw,  
So in winter he don't freeze;  
In summer he looks de window oud  
Und enchoys the efening breeze.

I brotect him tight, mit lock und key,  
De door he cannot pass;  
Uf I did not, dot foolish mule  
Would get out on de gress.

He works from morning till in night,  
I do not let him stop;  
So long dot he behaves dis way,  
He never lose his chob.

I didn't hear him grumble once,  
He minds me as I like;  
"Brotection" makes him satisfied,  
He doesn't want to "strike."

Vot for do I brotect dot mule,  
Und gif him dings vot's goot,  
Vy stroke his ears und pat his head,  
Vich looks like gratitoot?

I tell you vy if you keep still,  
Und don't say it oud of school,  
I gif "brotection" efery time,  
Because I ride dot mule.

It was so in de Faderland,  
I find it yet dis-day,  
He who brotect, gits hold de reins,  
Und makes the mule obey.

My mule is like some workingman  
Who gits a chob to pull,  
Or has a saddle on his back,  
So his "dinner pail" gits full.

Who votes de ticket efery time,  
Whose heart is full of Charity  
For all the loafers riding him,  
Who brag of "our Prosperity."

If my old mule had half de sense  
Vot workmen dink de've got,  
He'd lift his legs and take good aim,  
Und kick my old brains oud.

—H. V. Hetzel, Johnstown, Pa., Democrat.

### Is Letter Writing a Lost Art?

Is letter writing a lost art? Surely it is not, although some elderly folk charge it upon this generation as an existing fact. The contrary could be proved, if there were a chance to do it in each case. But though not lost, it is an art to be conserved lest it should be, in these crowded days, when "in haste" seems to be written across everything, a phrase which we are told not to append to letters, if we would show due consideration to correspondents.

In general, this art, with its "charm and courtesy," is not what it used to be. We may as well own up, for it is not. Those of us who are so favored as to have in guarded store many of the epistles of a generation past, have an opportunity to make comparisons that are very practical and convincing. We know that in these days of postal cards, telephones, and brief and easy communications, few people take time and pains to write personal history and events as they did long ago, when it cost twenty-five cents to transmit a letter, and it ought, in conscience, to be worth it. In those days one was only allowed to use one piece of paper, under penalty of double postage, even for the merest scrap, though it should be a sample of a new flock and not paper at all.

Think of the limitations and privations involved in this rigorous enforcement. But the size of the paper was not prescribed and mammoth sheets were carried for what fairy notes would cost. People used what was called "folio post," sheets almost as large as a small newspaper, and wrote under different dates, in clear and careful hand, with unfading ink, and gave full and satisfactory account of themselves to their friends.

Think what the labor would be now, if post office clerks were obliged to discriminate distances as they did then. And think how worthily and well one would wish to write, when the receiver paid for one letter what a dozen can be sent for now, with a one-cent stamp to spare for a newspaper. It must have been a strong incentive to do one's best with each letter, as the folio sheet was covered, save a space in the center of the last page, which, after adroit folding, gave opportunity for the superscription, after the sheet had been wafered or sealed with wax, for there were no envelopes either in those days.

Some of those old letters, though never gathered up for print, as many others have been, are the despair of present-day correspondents. But why should we not make more of letter writing than we do,

even if we cannot emulate the length and beauty of the old-time epistles? If boys and girls could rightly appreciate and fully estimate the good to be gained and given, they would write more than they do. Boys as well as girls. There is a genuine education in letter writing, in the proper sense of the word, for it is an actual drawing out of what is in the mind, which is worth much. The mental discipline and drill in the process should not be lightly valued. The availability of this mental improvement is another consideration. Whatever may be denied, in the way of writing, epistolary privileges are open to all.

Letter writing is an accomplishment. One who is able to adapt an epistle to the occasion, to give a bright description, or an entertaining account, to transfer, in apt and pertinent speech a bit of experience or to speak a word in season to one that is weary, to send a salutation that will give pleasure, or a chapter from life, to home folks, who delight in minute details beyond telling, such a one is thus far accomplished. It would be both stiff and stupid to write a letter as one would write a sermon, or an essay, or book review, but the practice of expressing thought in easy phrase, and of telling common things pleasantly, is an acquirement to be coveted.

### Service that Ennobles.

"No one is too young nor too old, or too weak or too strong-willed, or too poor or too rich, or to sober or too frivolous, to be used of Christ to accomplish great things.

There was a little hungry boy once going barefooted in the snow, singing from house to house for his pittance of daily bread, but God raised up that boy to be the father of Protestantism. All the world acknowledges the debt it owes to Martin Luther.

I heard a young fellow say once, "Oh, well, it is always poor boys who become great men! Even God could make nothing of a dandy." But let me tell you what one dandy did. He was a most exquisite young man, with lace ruffles on his wrists, velvet coat, and everything about him as dainty and costly as the belongings of the most petted belle; but that dandy went down into the slums of London and started the first Sunday-school, himself the superintendent, teacher, janitor and preserver of the discipline. Every Sunday-school the world around is a monument to the dandy Robert Raikes.

The service of God is the highest in the world because it ennobles each one who serves. There were hundreds of Galilean fisherman forgotten long ago, but the twelve who followed Christ will be remembered and honored as long as time and eternity endure. Thousands of men lived and died in Ur of the Chaldees, but



it was only in Abraham, who so answered to God's call that all the nations of the earth were blessed. Truly, the Father spake in his Word concerning his faithful follower: "I will deliver him and honor him."—Bertha E. Bush in "Wesleyan Christian Advocate."

### Don't Let the Song Go out of Your Life.

Don't let the song go out of your life;  
Though it chance sometimes to flow  
In a minor strain, it will blend again  
With the major tone, you know.  
What, though shadows rise to obscure  
life's skies,

And hide for a time the sun;  
They sooner will lift, and reveal the rift,  
If you let the melody run.

Don't let the song go out of your life;  
Though your voice may have lost its  
trill,

Though the tremulous note should die in  
your throat,

Let it sing in your spirit still.  
There is never a pain that hides not some  
gain,

And never a cup of rue  
So bitter to sup but what in the cup  
Lurks a measure of sweetness, too.

Don't let the song go out of your life;  
Ah! it never would need to go,  
If with thought more true and a broader  
view,

We looked at this life below.  
Oh! Why should we moan that life's  
springtime has flown,

Or sigh for the fair summertime?  
The autumn hath days filled with paeans  
of praise,

And the winter hath bells that chime.

Don't let the song go out of your life,  
Let it ring in the soul while here,  
And when you go hence it shall follow  
you thence,

And sing on in another sphere.  
Then do not despond, and say that the fond  
Sweet songs of your life have flown,  
For if ever you knew a song that was true,  
Its music is still your own.

—Kate R. Stiles.

### Too Many Lodges.

We are appalled at what our brethren of the pastorate tell us of the inroads made upon church life in this new country by the various "societies" that enjoy such wide popularity. The lodge-room, in itself, as a rule, a beneficent and worthy institution, has come to be in some communities almost a rival to the church. We are led to believe that there are reputable people whose neglect of gospel influences is largely due to engrossment in lodge duties. And we grieve to learn that there are members who allow the lodge to detain them from prayer-meeting and from discharge of official duties. What hope of usefulness in the Church is there for a member who is a leading spirit in nine different secret societies?

In writing this we do not inveigh against the "society" idea, secret or otherwise. We know some very estimable and active

church-members who are also prominent in one or two benevolent orders. The thing we deprecate is an affection for these orders that makes Christian work secondary in importance or causes it to be wholly ignored. Christ is a king. To him is due our first and highest allegiance. Genuine piety will admit of no secular engagement that statelily deprives of church privileges or discharge of Christian duties. The person who is generous with the lodge in the matter of attendance or support, and who doles sparingly of time or money to the church needs a new and all-embracing consecration.

As we write thus our eye falls upon the plaint of a Negro pastor, whose effective putting of the case shows that the evil deprecated is not confined to "Advocate" territory:

"We asked an old colored preacher how his church was getting on and his answer, was, 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble, and he replied: 'De 'cieties. Dey is just drawin' all de fatness an' marrow outen de body an' bone of de blessed Lord's body. We can't do nuffen widout de 'siety. Dar is de Lincum 'ciety wid Sister Jones an'. Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebekah. Den dar is de Dorcases, de Marthas, de Daughters of Ham an' de Librarian Ladies.'

"Well, you have your brethren to help in the church," we suggested.

"No, sah, dar am de Masons, de Odd Fellows, de Sons of Ham an' de Oklahoma Promis' Lan Pilgrims. Why, brudder, by de time de bruders an' sisters pay all de dues and attend all de meetin's, dere is nuffin left for Mount Pisgah church, but jes de cob. De co'n has all been shelled off an' frowed to de speckled chickens."—Pacific Christian Advocate.

### Friendship.

A true friend is a jewel of priceless value, but it takes time to judge your true worth. He does not leap to the conclusion that you are worthy of his wealth of service. He must be inspired with a love of some noble quality which he has discovered in you. Hence real friendships, are of slow growth.

Some special need for the output of his friendly regard excites true friendship. It may be for the work you are doing; for some holy charity; for your spirit of self-sacrifice; for some deed of kindness which opens to his mind your unselfishness. In such case he loves you for your works' sake. But the thing that binds you to him is the test to which he subjects you, for the trying reveals those elements of character that appeal to his appreciation of the really serviceable things, not mere sentiment. He

must know the ground of his faith in you, and this cannot be known by assertions of love but acts, which speak louder than words. These keep your friendships in constant repair. It is never safer to form friendships hastily. Many of the troubles that come to professed friends are the result of not knowing each other sufficiently to form a correct judgment, and when too late the discovery is made that those you thought worthy of your friendship are not what you supposed them to be, such experience too often begets the suspicion that because they prove false none are to be trusted. Due caution beforehand would have saved you from mistrust, for friendship is the intercourse of souls.

Trust wisely and you will not often have to regret the friendships you form. How apt we are to take people into our confidence who have no high sense of honor, whose whole nature is deceptive. They are not what they profess to be and we are betrayed shamefully. But, in nine cases out of ten, all this might have been avoided had we waited and tested the counterfeit, who hoped by gifts to gain friendship.

"A friend should bear his friend's infirmities," for he that takes on a his friend must takes the weakness as well as the strength of his friend. How many forget this and forsake their friends when most they need them, "for a friend in need is a friend indeed."—The Philadelphia Methodist.

### Transforming Power of Christianity.

Simply to be a Christian is enough to turn the world upside down. It turns the night to day, sorrow to joy, discord to harmony. To be a Christian is not simply to save yourself, but to become part of an organization. And to be loyal to your divine Lord you are to suffer and serve with it to save the world. You begin your new and never-ending record this night. Do not delude yourself by waiting for the so-called great opportunity. Measured by its results, any opportunity may be great. A poor artist may want a square rod of canvas on which to begin his work, but a canvas three inches square is a sufficient opportunity for Raphael to begin his masterpiece. A tyro musician may refuse to play till he has a perfect violin, but a Paganini holds you entranced with a single string across an old shoe. An indifferent writer may hesitate, waiting for some great theme, but a Burns touches you with his sweet story of the "wee mouseie" turned by the farmer's plowshare. We must not forget that while we are to "forget the things behind," we also are to press forward.—M. E. Harlan, D.D., in "Central Christian Advocate."



## It's Impure Blood.

"What is it?" asks the mother as she notices the smooth skin of her child marred by a red or pimply eruption. It is impure blood, and the child needs at



once to begin the use of Dr. Pierce's Golden Medical Discovery, the best and surest remedy for impurity of the blood. It entirely eradicates the poisons which corrupt the blood and cause disease. It cures scrofula, boils, pimples, eczema, salt-rheum and other eruptive diseases which are the direct result of impure blood. It enriches as well as purifies the blood.

"Dr. Pierce's medicine has not only benefited me greatly, but it has done wonders for my two sons," writes Mrs. M. Hartrick, of Demster, Oswego Co., N. Y. "Both had scrofula. I have lost two daughters in less than five years with consumption and scrofula. My eldest son was taken two or three years ago with hemorrhage from the lungs. It troubled him for over a year. He took Dr. Pierce's Golden Medical Discovery, and has not had a hemorrhage in over a year. My younger son had scrofulous sores on his neck; had two lanced, but has not had any since he commenced to take your medicine."

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## COURAGEOUS DISCIPLESHIP.

Christian fidelity calls for stalwart courage. In the every-day religious life there come to every follower of the Lord frequent tests of courage to do right. Many good people fail sometimes at this point. This is a source of condemnation and a cause of weakness. No one can pass through a defeat like that without suffering the loss of strength. Failure through lack of courage is very humiliating to one, upon second thought, and tends to self-discouragement. Courage of convictions on all matters of importance as touching ourselves and others is essential to force of character and personal influence in the affairs of men and the church.

Decision of purpose in great and small matters of personal duty and opportunity, relating to the spiritual life and Christian service, and courage to do right in private life, should be cultivated and exercised by every one who would maintain his integrity before God and men.

To witness for Christ in the presence of his enemies is a severe test of faith and courage. But to choose the right, when the opposite course offers great personal advantage, as men count gain, is a higher test of strength and a better proof of trustworthiness. Courage to do right at any cost should be the unchanging standard of every follower of Christ.

Let us cling with a holy zeal to the Bible, and the Bible only, as the religion of Protestants. Let us proclaim, with Milton, that neither traditions, nor councils, nor canons of visible Church, much less edicts of any civil magistrate or civil session, but the Scriptures only, can be the final judge or rule.—Joseph Story, Justice Supreme Court United States.

Train the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves.—Augustus Hare.

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## THE ADMIRAL'S BIBLE.

Of Admiral Philip, Rev. Milton Merle Smith says: "It has been my privilege to have in my possession for a day or two the Admiral's Bible. I have never seen one more marked and thumbed than his. The chapters most marked are the fourteenth chapter of John and the eighth of Romans. In the former chapter every verse except three is marked. It was his custom to note the dates on the margin when he began either the Old or the New Testament in his readings by course. I find twelve dates noted when he began to read the Old Testament, and thirty-four when he began to read the New. Many, many times he must have read the Bible from its beginning to its end. I find here the secret of his gentleness and power. A number of quotations are pasted carefully in his Bible. On the first page of the New Testament is pasted this card:

"Put any burden upon me, only sustain me.

"Send me anywhere, only go with me.

"Sever any tie, but this tie which binds me to thy service and thy heart."

"The verse most heavily underscored in his Bible is the words of Jesus: 'Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven.'"

It is not well for us to be too sure that everything will come out right, no matter what we do. There is a lazy optimism which cuts the sinews of effort, and bunts the sense of responsibility for our fellow-men. History abounds in evidence of the harm it does, in blunting men's perceptions of moral perils and causing the loss of golden opportunities. It was one of

Carlyle's favorite quotations: "A' weel, Donald, God bring a' richt." "Hech, sir, but we must help him to do it." God has not chosen to bring things right without us. He has chosen to teach us to love him and our fellow-men through working for both. We must watch, therefore, for the gates he sets open for us, that we may enter in and labor for him. The "cure of souls," as the old phrase is, is not a professional matter merely. It is more or less the duty of all Christians.—Selected.

## A FLOCK OF SHEEP.

Our word "flock" comes from an Anglo-Saxon root which means "to crowd." I thought of this as I saw today a flock of sheep in a large pasture field. There were fully fifty acres in the field, and no one was herding the sheep, yet they did not scatter and wander all over as other animals would have done, but kept close together. When they moved it was not as individuals, but as a body. When I drove by in the morning they were all massed on one side of the field,

and when I returned in the afternoon they were massed still, but it was on the other side.

And then I remembered how often Christians are spoken of in the Bible as a flock. They are not to be herded like cattle on the prairies, but to keep together as the sheep do, because they love each other and realize that in union is their strength. There is nothing in this world dearer to our divine Savior, the Good Shepherd, than a united and harmonious church, and nothing so sad in his sight as a church whose members "bite and devour one another."

A man should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you.—Plutarch.

"God holds in special honor the first brave hand that takes hold of a disagreeable task."

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